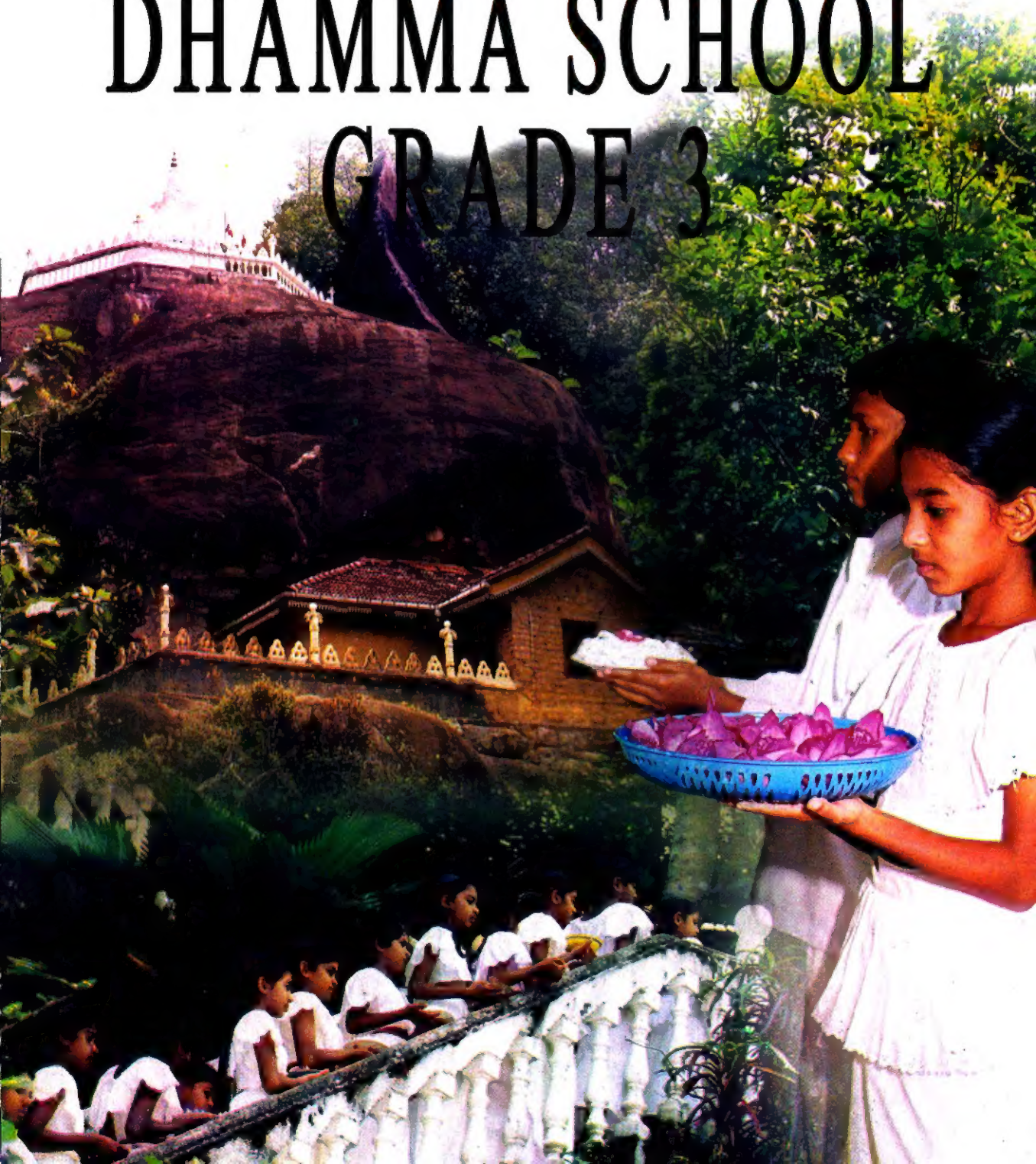




DHAMMA SCHOOL GRADE 3



The National Anthem of Sri Lanka

Sri Lanka Matha

Apa Sri Lanka Namō Namō Namō Namō Matha

Sundara siri barinee, surendi athi sobamana Lanka

Dhanya dhanaya neka mal palaturu piri jaya bhoomiya ramya

Apa hata sepa siri setha sadana jeewanaye matha

Piliganu mena apa bhakthi pooja

Namō Namō Matha

Apa Sri Lanka Namō Namō Namō Namō Matha

Oba we apa vidya - Obamaya apa sathya

Oba we apa shakthi - Apa hada thula bhakthi

Oba apa aloke - Apage anuprane

Oba apa jeevana we - Apa mukthiya oba we

Nava jeevana demine, nithina apa pubudukaran matha

Gnana veerya vadawamina regena yanu mana jaya bhoomi kara

Eka mavakage daru kela bevina

Yamu yamu vee nopama

Prema vada sema bheda durerada Namō Namō Matha

Apa Sri Lanka Namō Namō Namō Namō Matha

Composed by Ananda Samarakoon

The Dhamma School Song

Sambudu himige sadaham sisilen

senehena apa sirilak daruvo//

Daham pāsāle sevanehi vedemin

udāra guṇa dam sita deruvo //

Pas pav - dasa akusal dura lā

isi-ko-man hema binda hera lā

meth - karunā muditādī muni guṇa

sapurā piliveth maga sarasā //

Somi uvanin duṭṭu duṭṭuvan pinavana

piyatepulin esu esuvan sanahana

hada betiyen niti - teruvan namadina

udāra guṇa adam sita deruvo

apivemu sirilaka bodu daruvo ///

Composed by Somapala Rajakaruna

DHAMMA SCHOOL

GRADE - 3

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DHAMMA SCHOOL

GRADE - 3

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FOR THE TEACHERS

This is the prescribed text for Grade 3, compiled in accordance with the new syllabus for Dhamma Schools. This text comprises of twenty five lessons, It is more appropriate to teach some of these lessons by organizing as practical activities.

You must be aware of the ten skills that are expected to be fulfilled through the Dhamma School Education. Lessons in this text are written by paying attention to the majority of these skills, The role of the teacher on skill based teaching is to pay attention to the knowledge, attitude, values, skills and activity or habits. Therefore it is essential to practice the assigned lesson of the Text Book prior to the Dhamma School Day. Similarly it is essential for the teacher to do a self evaluation at the end of Dhamma School Day while considering the fruitfulness of the lesson that he taught. Thus the role of the teacher will become highly effective. It is intended to provide a handbook for teachers to facilitate teaching. The teachers, while taking into consideration the directions and guidelines given in this hand book, should try to be creative in teaching these lessons.

It is expected to fulfill the skills based on Dhamma School Syllabus through the teaching of this text book, too. The expected skills and relevant lessons are the following.

First skill – Lesson 1

Second Skill – Lessons 2, 3, 4, 5, 6, 7, 8, 13, 16 17.

Third Skill – Lessons 19, 24, 9, 20.

Fourth Skill – Lesson 25, 10, 14.

Fifth Skill – Lessons 18, 12, 11, 15.

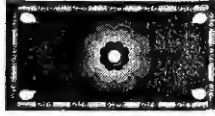
Sixth Skill – Lessons 21, 22, 23.

The task of the teacher is to present the relevant lessons well planned in order to fulfill the above skills, Thus it is expected to pave the way through this process to Produce a pious and virtues Buddhist child who has gained the expected results of the Dhamma School Education.

Board of Writers

Skills in Dhamma School Education

1. Recognizing the value of Dhamma School Education, one will act with confidence in the Triple Gem.
2. Understanding the Life of the Buddha and also of great Buddhist personalities one will try to emulate them.
3. Observing the five precepts, one will honour and respect the Sangha and the Parents.
4. Having a correct and a clear understanding of the teaching, one will work to develop a personality that is beneficial to oneself as well as to others.
5. Paying attention to mental and physical health, one will fruitfully spend one's free time.
6. Being patriotic, one will work to protect the Buddhist religious legacy and the cultural heritage.
7. Identifying according to Buddhist criteria what should and should not be done, one will act accordingly.
8. Understanding Buddhist economic and political philosophy, one will comply with it.
9. Recognising Buddhist customs, practices, rites and rituals and also the environment, one will act in keeping with them.
10. Realizing their importance, one will try to obtain basic knowledge or Pali and the Abhidhamma.



Message of His Excellency the President of Sri Lanka

Learning takes a child to a higher level by enhancing one's skills, strengths and qualities. It is well accepted that developing a child with good understanding cannot be achieved by school education alone. The focus of the Dhamma School is to lead a child on the correct path of life in keeping with the teachings of the Dhamma.

While it is the responsibility of parents to provide their children with good education and other skills, there should also be parental action to guide the child towards a righteous path rich in moral values.

The Dhamma School service, founded in 1895 by the leaders dedicated to the building of a good society, has, over the years, produced generations of children who enriched the country with their knowledge of the Dhamma and ethical values.

Our gratitude should go to Dhamma School teachers who voluntarily commit their time and energy, towards gifting society with generations of children raised with the knowledge of the Dhamma. In addition, Dhamma Schools also perform a valuable role in building discipline and personality among children through meditation.

My dear child, I wish you will make the best use of this valuable book given to you to gain knowledge of the Dhamma, and that it will help you overcome all life's hardships and challenges in the future!

May you be blessed by the Noble Triple Gem!

Maithripala Sirisena
President
Democratic Socialist Republic of Sri Lanka

March 16, 2015.

CONTENTS

	Page
01. Let us pay Homage to the Triple Gem.	01
02. The Birth of a Blessed Prince	02
03. Ordination of the Bodhisatva Siddhartha	03
04. The Enlightenment	05
05. Preaching of the Dhamma.	07
06. The Passing away of the Buddha.	09
07. Homage to him to the Enlightened One, Thinking on his gentle qualities.	11
08. The Grateful Lion.	13
09. Let's Respect our Parents thus.	16
10. I can do it now.	18
11. Let us get used to meditating postures.	19
12. Let us meditate.	21
13. The Young Monk with Pleasing Locution.	23
14. From Dhammapada.	25
15. Let's spend leisure time like this.	27
16. The Full-Moon over the Island, Sri Lanka.	29
17. King Devanampiyatissa.	31
18. Let us keep our body clean.	32
19. Let us study properly, Pleasing the minds of our teachers.	34
20. Let us observe precepts on full moon days.	36
21. We protect the public property.	39
22. Bo-Tree that the Buddha Venerated.	41
23. Mihintale and the Dawn of Poson (June).	43
24. Parrot who cared for his parents.	45
25. Dhamma Poems.	47

Lesson - 1

Let us pay homage to the Triple Gem

1. I pay homage first
To the Buddha then
To the Dhamma and
Then to the Sangha
Daily goes My homage
To the Triple Gem.
2. Spreading Metta equally to all
Cleared the right way to Nibbana
Spread glory of nine virtues
Homage to the Noble Sage.



4. As taught by the Buddha
Observing the path of Dhamma
Sangha with nine virtues
I worship with delight.

Activities :

1. As given in this lesson
How many virtues are there with the Buddha ?
How many virtues are there with the Dhamma ?
How many virtues are there with the Sangha ?
2. Learn these poems by heart and sing beautifully.



3. When practised yeilds Truth Immortal
With six pleasant virtues
Truth taught by our Sage
I worship with mind devoted.



Lesson - 2

The Birth of a Blessed Prince

In the past there was a capital by the name Kapilavatthu in India. King Suddhodana was ruling there. Mahamaya was his Queen.

It was the Esala full moon day. That night as she was sleeping she dreamt a beautiful dream. A small white elephant came down from a silver mountain close by and went thrice around her trumpeting and entered her womb.

On the following day the Queen told the King about the dream. The King summoned Brahmin scholars and asked about the dream. They informed him that a blessed son would be born.

As the ten months were passing the King sent the Queen in a procession to her parents in the city of Devadaha. On her way she came across a beautiful Park and rested there for a while.

She noticed that there was Sala tree laden with blooming flowers and approached it. At that very moment, our Bodhisatva was delivered from her womb.

The procession going towards the city of Devadaha turned back taking the Bodhisatva Prince and the Queen for Kapilavatthu. The King and the citizens received them with much delight. To commemorate that there were festivals in the City of Kapilavatthu.

Activities:

1. Draw a picture of Lumbini Sala Grove.
2. Collect the Vesak Cards depicting the birth of the Bodhisatva.

Training :

Flowers bloomed
On trees and creepers
Whole world became delighted
On the Vesak full moon day.

So did spread the sounds of Sadhu
All minds became delighted
A Blessed son was gifted
To the world
On the full moon day of vesak.



Lesson - 3

Ordination of the Bodhisatva Siddhartha

The Prince Siddhartha was grown in the palace with comforts and love and affection of everyone. When he was grown up to the age of learning father king made the arrangements for him to learn the arts and brought a teacher called Sarvamitra to the palace.

When he reached the sixteen years of age King Suddhodana was ready to hand over the Kingship to him. Father King arranged his marriage with Yasodhara Devi, the daughter of the King Suppabuddha of Devadaha city. Prince Siddhartha and Yasodhara Devi lived happily.

One day Prince Siddhartha went to the park to play on his horse chariot. At that time he saw a very old man, how he was walking on the road shivering and holding a walking stick. The prince thought 'one day I am also becoming old like this old man .

On another day when he was going to the park saw a sick man. He thought any day he also will be sick and suffer this way.

On another occasion he met a crowd carrying a dead body. The Prince thought deeply about that and he realized the useless nature of life. ' Birth, sickness and death , this is what life, thought the prince and when he was going back thinking about the life at that time he was able to see an eminent monk, who was walking quietly.

Prince Siddhartha was thinking about the four foregoing signs and went to the park. But he was not happy in the park similar to the other days. He was sitting there and thinking.

At that time a messenger came and informed the prince a son was born to Yasodhara Devi. The Prince uttered " A Rahula was born. Family attachment was increased". Therefore newly born prince was named as ' Rahula'.

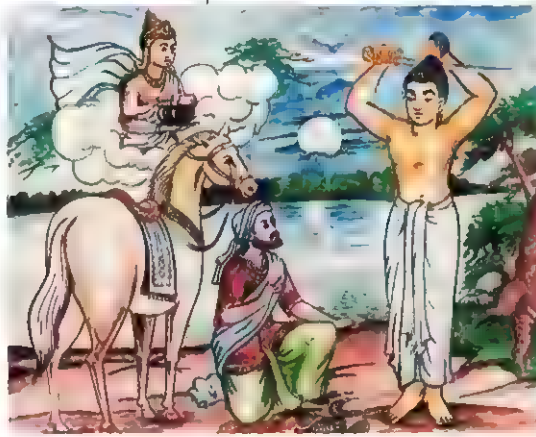
On that day he was returning from the park earlier than on another day. On that occasion one princess called Kisagotami having seen the calm sight of his face sang a song:

"Ñibbutā nūnā sāmātā - nibbuto nūna so pitā
Ñibbutā nūnā sā nārī - yassayaṃ īdiso patī

(A mother who has son like this
A father who has a son same as this
A woman who has a husband like this
is Undoubtedly cooled.)

When the prince heard this song consoled himself, came back to the place and was on bed thinking about the life. He decided to become a homeless monk.

On that night there was a full moon of June - July months (Esala). The prince Siddhartha having got down from his bed called his driver Channa. Asked him to get ready with his horse Kanthaka. He got on the horse with Channa and crossed the river Anoma. He got down from the horse on to the white sand of river bank. He told Channa, "Channa, I came here to become a monk. You go with the horse and give these ornaments to the father king and inform him I became a monk".



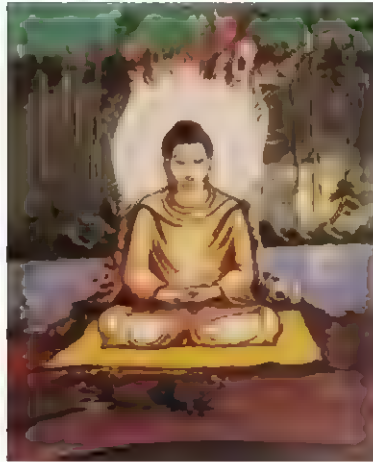
Prince Siddhartha cut off his hair with his sword and became a monk. Channa went back to the city of Kapilavatthu and informed the father king everything what happened.

Activities:

1. Write what are the four foregoing signs seen by the Prince Siddhartha.
2. Sing nicely the "Nibbuta pada".
3. Draw a picture on one of the incidents of this story which has drawn your mind.

Lesson -4

Enlightenment



The Great Bodhisatva became an ascetic on the bank of River Anoma and entered the mango Grove Known as Anupiya which was nearby. He spent a few days there enjoying the joy of renouncing the lay life. Then he left for the city of Rajagaha.

Having entered the city of Rajagaha he went on begging food from house to house in order. On seeing him the citizens of Rajagaha began to wonder how handsome person was he. They informed about his arrival to King Bimbisara, also had seen him as he was begging food. So he sent some of his men to get information about him.

Meanwhile Ascetic Siddhartha collected food enough for his consumption and went to the foot of the Mountain Pandawa. There he partook of his food having sat at a place. The people informed about this to the King. The King also paid a visit to the Asectic and had a discussion with him. Then it became known to him that he was his friend Siddhartha whom he had not seen before. Then he invited Ascetic Siddhartha to accept a share with him in the ruling of the country.

But ascetic Siddhartha said that for him that there was no use in the royal pleasure that his aim was to go to search of Nibbana.

The Bodhisatva went on finding a way to getting rid of suffering left the city of Rajagaha and reached the city of Visala. Then he went to Ascetics such as Bhaggawa, Alarakalama, and Uddaka Rama-putta who were staying there and began to practice asceticism under them. Before long he was able to master all that those Ascetics had known. When there

teachers saw his ability they tried to keep him with them. But he did not want to accept anything. So with the intentions of attaining Enlightenment he went to the country of Uruvela and engaged himself in meditation.

So he began to test the meditation that he had learnt. He practiced austerity. He reduce the intake of food. The Five Ascetics Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji attended on the Bodhisatva Sidhartha with the hope that he would attain Enlightenment.

The Bodhisatva understood that it was difficult to attain Enlightenment by tormenting the body. So he decided to take food again little by little. When the five Ascetics saw this they left him.

That day dawned showing six years were over that Ascetic Siddhartha had renounced lay life. That day he got up early in the morning. So he went to the Ajapala Banyan tree which was in the vicinity of River Neranjara and sat on the foot of the tree for a while and started to meditate. It was on that day that Sujata a banker's daughter had arranged to offer milk-rice to the deity. The Banker's daughter prepared the milk rice and came to the foot of the Ajapala Banyan tree. That day milk-rice was offered to the Bodhisatva. The Bodhisatva accepted the milk-rice and went to River Neranjana close by. There he took a bath in the river and partook the milk-rice. After that he let the golden bowl float in the river.

Having spent for a while in a grove nearby the Bodhisatva went to the foot of the Bodhi tree (=pipal tree). He had received eight handfuls of Kusa grass from the Brahmin Sotthiya and scattered them to prepare a place for sitting. Then he sat on it while making a firm determination not to leave the seat unless not attaining Enlightenment.

That day the Vesak full moon was shining brightly in the sky. The Bodhisatta who was meditating through out the whole night attained Enlightenment early in the morning by overcoming all the defilements. Thus the Bodhisatva became Buddha.

Activities:

1. Who offered the milk-rice to the Bodhisatva ?
2. Why did the Five Ascetics leave the Bodhisatva ?
3. By looking at the picture of the Buddha given in the lesson draw a picture of the Buddha in your exercise book.

Lesson - 5

Preaching of the Dhamma

After attaining Enlightenment the Buddha spent seven weeks at the vicinity of the Bodhi tree. In the first week the Buddha reflected upon the Dhamma he had realized. During the second week he stood facing the Bodhi tree with motionless eyes and paid his respects to it as it provided him the shelter when he was trying to attain Enlightenment. The third week was spent by walking to and fro. During the fourth week he reflected the Truth while staying at the jewelled chamber (Ratanaghara).

Having spent four weeks at the vicinity of the Bodhi tree he went to the Ajapala Banyan tree to spend the fifth week. He spent the sixth week at the foot of the Muchalinda tree by experiencing the bliss of emancipation. It was during this week a serpent by the name Mucalinda protected the Buddha from the raining clouds and wind so that he would not be affected by these elements. The seventh week the Buddha passed peacefully at the foot of the Kiripalu tree (*Buchanania latifolia*) by the name Rajayatana.

After spending the seven weeks the Buddha went to the foot of the Ajapala Banyan tree. There he began to consider to whom he should first preach the Dhamma which he had realized. For that he thought about Ascetics Alara Kalama and Uddaka Ramaputta. Then he came to know that they had already died. Then he considered the Five Ascetics. So he started to go to Isipatana at Benares in search of them. On his way the Buddha came across a wandering Ascetic named Upaka. The Buddha had a short conversation with him. After covering about 18 yojanas on his way he reached Isipatana.



That was the Esala full-moon day. On that day he preached the Discourse known as the Dhammachakkappavattana (The wheel of truth) to the Five Ascetics at Isipatana. On hearing it Ascetic Kondañña attained the first stage of sainthood. Later the remaining Ascetics also attained the same stage of sainthood. The Five Ascetics listened to the Dhamma further and attained the Arahathood, the last stage of sainthood.

From that day on wards through out the forty five years the Buddha preached the Dhamma out of compassion for the whole world. So let us study the Dhamma taught by the Buddha and try to practise and thus be good children.

Activities:

1. Where did the Buddha preach his first Discourse ?
2. What is the name of the Ascetic who attained the first stage of sainthood ?
3. Draw a picture to show the Buddha delivering the First Discourse.

Lesson - 6

The Passing Away of the Buddha

The Buddha preached the Dhamma through out forty-five years for the Good of the world. Every moment he used for the good of the world. The last rainy season he spent at village called Beluwa. At that time the Buddha was eighty years of age.

At Beluwa the Buddha fell ill. He partook the special meal prepared by Cunda the Smith's son and went the Malla Kings' Sala Grove called Upavattana. There he asked Ven. Ananda to prepare a bed between twin Sala Trees and laid down turning his head to the North.

At that moment the whole of the Sala Grove was blooming with flowers. The pollens and petals of flowers had fallen on to the body of the Buddha as if they were worshipping him. Gods were worshipping him by scattering flowers.

When Ven. Ananda came to know that the Buddha was about to pass away, had gone to aside and began to cry. The Buddha tried to console him by preaching the Dhamma.

" O Monks, everything is subject to destruction. Try to overcome suffering. String on with diligence. Perform wholesome deeds. " This was the last address given to the monks.

Out of compssion for the world the Buddha exerted very much through out his whole life. It can be said that there is no any other person in the world exerted so much for others. At the age of eighty, at the city of Kusinara inside the Sala Grove named Upavattana of the Malla Kings the Buddha closed his gentle eyes and passed away peacefully.



The Buddha's passing away took place on the full-moon day of Vesak. Let us worship the Buddha on the Vesak full-moon day with fragrant flowers, lights and incense. At the same time let us make determinations to walk on the path shown by the compassionate Buddha.

Activities:

1. Repeat the last words of the Buddha.
2. Draw a picture of the Buddha's passing away at the Sala Grove of Upavattana.
3. Learn by heart some poems and songs describing the virtues of the Buddha.

Lesson - 7

Homage to him to the Enlightened One Thinking on his gentle qualities

We worship Triple Gems daily. We meditate on the virtues of the Buddha, the Dhamma and the Sangha without any failure. We take to recite stanzas in order without any flaw. There, we have to think that we are meditating on the virtues of the Buddha, of the Dhamma and of the Sangha. We gain much pleasure from that activity.

The citation 'Itipi sō ... contains the qualities of the Buddha. When we recite them again and again, no fear creeps into our minds. If there is any fear in mind, it gets vanished itself and consolation is brought in. All ailments of ours get healed. Well behaved Buddhist children leave their abodes for their activities, after thinking of the virtues of the Buddha.



We would think on the virtues of the Buddha, one by one and try to memorize them.

Itipisō baghavā Arahaṃ
Sammā sambuddhō
Vijjā caraṇasampanno
Sugathō
Lōkavidū
Anuttaro purisa damma sārā thi
Satthā devamanussānaṃ
Buddho
Bhagavā

These virtues of the Exalted One can be mentioned thus:

That the Blessed One

Is called araham (Exalted)

Is called sammā sambuddha (Omniscient)

Is called vijjā caraṇa sampanna (endorsed with knowledge and virtue)

Is called sugatha (Auspicious)

Is called lokavidū (knower of the world)

Is called anuttara purisa damma sārathī (A guide incomparable for the training of individuals)

Is called sattha devamanusānam (Teacher of gods and men)

Is called buddho (Enlightened One)

Is called bhagavā (Holy)

Let's pay homage to the Enlightened One, thinking of his never ending virtues which are incomparable and unlimited.

Praise the Exalted One.

Sādhu ! Sādhu !! Sādhu !!!

Activities:

1. Recite the citation 'Itipiso....' making necessary punctuation and correct pronunciation.
2. Make a wall hanging decorating it with pleasing letters which records nine virtues of the Buddha.
3. Make a practice of reciting the citation of 'Itipiso....' before going to sleep.

Lesson - 8

The Grateful Lion

Once upon a time, there was a lion. One day, it chased after a deer. The lion ran a certain distance and fell into a swamp and stuck there. The lion tried hard to escape but he failed. It went down further in mud.

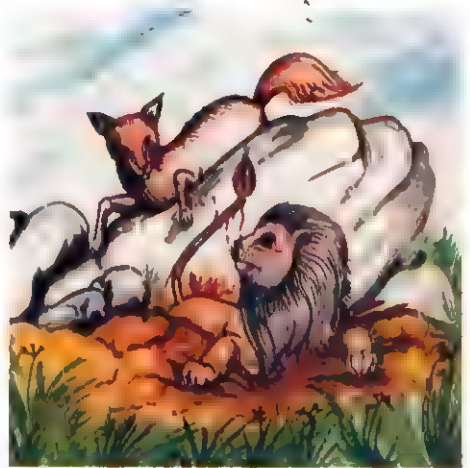
A few days passed, but the lion was in the same plight. It became so exhausted because of the chilly weather and hunger. At that time a jackal, when it was going around in the jungle saw the lion in that state. It got frightened by seeing the lion and started to run. Then the lion said to the jackal;

" Dear jackal, it is not necessary to get frightened. Please get closer and help me to get out of this mire".

The jackal stopped for a moment and listened to the lion. It got closer to the lion and pondered for a little while and understood what had gone wrong.

The jackal said ;

" I will be able to save you sir, but I am scared of you. As soon as you get out the quagmire you will eat me up. So I am not going to save you. " Please don't be scared. Help me at this moment. Always, I am grateful. I am not going to harm to those who extended help towards me. In return I would help you as long as I live." The lion said.



Then the jackal thought " Lions never use untruthful words. This one also is the same. It might not be harmful towards me".

Then the jackal said;

"That' s fine Sir, I would help you to come out of it. Don't worry". Then the jackal removed the mud using his paws and turned the brook closer by to flow towards the lion. The mud got softened. The lion was able to move its limbs.

After a while the jackal got in under the tummy of the lion and lifted. The lion too gathered strength and jumped into the safer area. Then the both rested for a short time.

Then they both left the place and lion who did not have any food for a number of days felt extremely hungry. The lion saw a deer closer by and hunted it down.

Then the jackal who helped the lion was fed at the very beginning.

The jackal after finishing his meal tried to leave the place with a peice of meat. Then the lion asked it " for whom are you taking that peice of meat."



"Sir, it is for my wife" the jackal answered. Then the lion said to the jackal " I would like to talk to your wife and inform her about your help that extended towards me. Therefore, it is better for you both to come to my cave this evening."

" That's fine". The jackal agreed and left the place.

The jackal took that rump steak to its wife and talked about its heroic task with her and in the same evening they both left for the cave of the lion.

Then the lion introduced them to the lioness and they were given another den which is closer to their own for their use.



The both parties lived there happily for some time. Then the jackals had their cubs. The lioness also had her own off-springs. The lion treated them all kindly. In addition the lion was very grateful to the jackal. But the lioness was not happy about it.

When the lion was not there, the lioness told off the female jackal and the cubs. The female jackal informed about this to the jackal when he returned to the den in the evening. .

Then the jackal approached the lion and said.

"Your Excellency, we have been for a long time, When someone stays such a long time, even if they are good friends, they tend to develop grudges against each other. So your Excellency, permit us to leave this place".

Then the lion thought all of a sudden the jackal has decided to leave the place. They must be having a problem. Then added "Dear friend, what is the reason for the change of mind at this time".

Then the jackal replied, "Your Excellency, no other problem. Her highness, the queen of yours has told off my wife, and children. If we were asked to leave the place without doing such a thing, we would have done so without any delay. Your Excellency, that is the reasons why we have decided to leave the place."

The lion felt very sad and explained to the lioness, the way in which the jackal saved his life. Then the lion advised her not to leave friends thinking of their cast and class. Then the female jackal also invited and explained all these and they were made friends again.

Then they lived there happily for a long time.

The examples for our life.

1. Let's be grateful.
2. Let's make the high quality of gratefulness a part of our life.
3. Let's extend help, whatever possible towards those persons who are in difficulty.

Activities:

1. Write two exemplars mentioned in this lesson.
2. Write down good virtues in the character of the lion.
3. Dramatize the story recorded here with the advice of your class teacher.

Lesson - 9

Let's Respect our parents thus

The other day, the person who came to our classroom was the novice, Maliyadeva. He blessed us saying 'Blessings of Triple Gems'. We also in return blessed him. "Well who are the children who worshipped their own parents this morning". Let's see, please raise hands who did so. As soon as the monk said these words, we all raised our right hands. He praised us. Further he said, these children are so good. Before, I became a monk; I worshipped my parents before going to the Dhamma school and to the daily school. Now I understand that action was so good. We see those parents who have small children take pain to look after them. I believe my parents also did the same thing. When we were babies, we cry even for a puny little thing. Then our parents did pet us. Our mother fed us. Our fathers worked hard to keep us alive. "If we fell ill, our parents took much pain to look after us."

Then, Himali said "I went even to baby Care Centre with my mother." Then Tilini broke "my mother came there to fetch me and she carried me home." Then Amodya said "My father also did the same thing the other day."



"What else your parents do for you." The young monk asked. Then those children answerd; "they bathe us, they wash our clothes for us; they make our hair tidy; they prepare food for us; in addition they supply us with toys and dolls". Again the young monk said; "the parents teach us various customs, manners at the dining table and how to have clothes on properly. At the same time they direct us to offer flowers and to worship parents. So the parents have lofty qualities and it is duty to respect them."

Then Sumedha said " I every evening, worship my parents, after offering flowers to the Buddha. As, I go to sleep, I do the same thing again". Almost all children voiced the same. Then the young monk praised them. Further he explained how to help parents and put up on the board the ways of helping parents.

- * to get up from the seat if your parents come to you.
- * not to do anything which hurts your parents.
- * to listen to your parents and obey them.



- * to help them in house-work and gardening.
- * to do studies to set parents heart at ease.
- * to behave as to bring pleasant pieces of information to parents.

We are able to perform these activities. We all are Buddhist children who respect our parents.

Activities:

1. Write down the occasions that you are able to help your parents.
2. Write down two occasions that your parents became happy because of you.

Assignment:

1. Write down contents of two verses which contain virtues of parents.

Lesson - 10

I can do it now

1. To wake up early morning
To brush my teeth and wash my face
To put up clothes congenially
I can do it now.



2. When clothes are spoiled
Without complaining and grousing
To get them cleaned crystal
I can do it now.



3. To make the yard clean and neat
To beautify by growing plants
To water the plants where necessary
I can do it now.



4. To pick the flowers for a tray
To fill the container with water
Clean the yard where the tope is
I can do it now.

5. To do the tiny weeny work
To be happy at the end
To help others as well
I can do it now.

Activities:

1. Memorize these verses and recite them beautifully.
2. Discuss the different usages of the following words with your teacher.
mal nalanavā : mal kadanavā (to pick the flowers)
pen peranavā : vatura vatkarānavā (to starian the water)
amadinavā : atugā navā (to Sweep)
3. Translate into a picture one of the deeds depicted in the lesson.
4. List what you are able to do all alone without help of others.

Lesson - 11

Let us get used to meditating postures

Last year also we did meditation. This year we must meditate with much attention. When we do meditation doing studying also becomes easy. Whatever we learn we can

remember well. Everybody accepts the meditating child as a good person.

To meditate well we have to know the meditation postures. we have practise them. As we learnt at Grade 11 boys must also do meditation by sitting cross-legged. Girls can adopt the position bending their legs backward. The former position is known as the full positions (Baddha-paryanka) while the latter is known as the half- position (Ardhaparyanka). That is simply placing the right foot on the left thigh or the left foot on the right thigh.



full position



Half position

This is done by placing the right foot on the thigh and the left foot on the right thigh.

When sitting for meditation the body as well as the head must be kept erect. When both eyes are closed it is easy to do meditation. The palm of the right hand should be placed on the palm of the left hand to do meditation.

We can meditate while standing also. If we follow that it is better first one lean oneself to a wall or to a tree. While following that method the head and the spinal cord should be placed erect. Eyes will not be fully closed. They will only be half closed. The hands are placed while keeping the left hand on the back of the right hand.

We can meditate while moving forward and backward also. That method is known as Walking Meditation. While



Standing meditation

doing Walking Meditation we can cultivate Metta (Loving kindness) and reflect on the virtues of the Buddha. While doing walking we do not look either at a long distance or at a very short distance . We do not look here and there also. We do not walk fast. Hands are placed as if we are in the standing position. We do not have the habit of shaking our hands while walking.



Walking meditation

Sitting, standing and walking are the three postures of meditation. Meditation can be practiced in the reclining posture as well. Let us learn about that posture later.

Activities:

1. Show in the presence of the teacher how meditation is done while sitting, standing and walking.
2. Draw a picture of one of the three postures of meditation.

Lesson - 12

Let us meditate

When we are working or playing there is sweating. Because of sweating the body becomes dirty. Clothes get dirty. When the body gets dirty we get it clean by bathing. We wash the dirty clothes and get them cleaned.

Like our body and clothes, mind also gets defiled. Mind gets defiled when there is a mental state like desire or anger. When the mind gets defiled we utter dirty words, we do evil deeds. There will be no idea to do good deeds. To utter good words mind must be pure. When mind gets spoiled we can't learn our lessons. The best way to get mind purified is to engage in meditation.

Last year we practised metta meditation or Meditation on Friendliness. This year let us practise in and out Breathing of Anapanasati. To watch breathing in and breathing out is called Anapanasati Meditation. From the day of our birth we do breathing in and breathing out. But we never pay attention to breathing in and breathing out. When we are engaged in breathing in and breathing out we are mindful about our breathing. We feel breathing in and breathing out. When we are not thinking about but only mindful about our breathing we can pay attention to know how it takes place. When we are counting the breathing mind does not pay attention to other things. When we are practicing breathing in and out at first we begin to count breathing for some time. Let us get used to that method.



Group meditation

This meditation is followed by sitting down. Therefore let us sit down as we learnt there. When all of us are doing meditation together let us sit down nicely in rows. Then sitting down, do not sit so close to touch his or her body. Sit straight without a bent in or straight line or cross line. Bring together the two hands so that the ten fingers become joined and place them on the forehead. Then repeat the formula for homage three times.

Then place the two hands as you have learnt earlier. Focus your attention to the tip of the nose. Leave out all other distractions. Watch out how breathing in and out takes place. When you breathe in say one when you breathe out say two when you do breathing in say three and when you breathe out say four. Again when you breathe in say five and breathe out say six. Don't count more than six. After about one minute say Sadhu (Well done). Do this meditation this way at your home. Next time count it for two minutes. Little by little increase the time for meditation. If you do this meditation you will get much relaxation. When you get used to this meditation your studies also will be successful.

Activities:

1. Let your teacher know the difficulties you get when you started counting the breathing.
2. Write the word Anapanasati five times on five lines in your exercise book.
3. Get used to do meditation everyday even for a few moments.

Lesson - 13

The young Monk with pleasing Locution

Once in the city of Rajagaha, there was a pretty daughter of rich family of a merchant. From her early days, she was very religious and eager to become a nun. The parents were not happy about it.

When she reached the proper age she was given in marriage to a youth of the same clan. After some time, she was conceived but she did not notice it. Meanwhile she obtained the consent of her spouse and became a nun in a monastery run by Devadatta. The other nuns in the monastery noticed that new one had conceived and informed Devadatta of the same. Then Devadatta decided to remove her from the order.

Then the young nun became so helpless and went to see the Buddha and made known what happened to her. Then the Buddha, Exalted One invited Visakha and some others and asked them to look into the matter. Then they decided that she was innocent. The Buddha allowed her to stay in a monastery for nuns and after a few months time she gave birth to a baby. The nun brought up the baby very affectionately.

One day, King Kosala, when he was passing by the monastery, heard the crying of a baby. The king inquired into this incident and came to know the truth. Then the king made arrangements to bring the baby to the palace and made the nurses to feed him. They named the baby Kashyapa.

Kashyapa spent a happy life with the youngsters of same age. They talked about their own parents and Kashyapa did not know anything about his parents.

At last Kashyapa went to the king and asked about his parents. The king explained everything and said.

"Dear child, your mother has become a nun".

"In that case, I also want to become a monk" he said.



The king went to see the Enlightened One and made the youngster to enter the Buddhist order. The Buddha's compassion was towards him and the young monk got the name Kumarakassapa. The young monk, Kumarakassapa was so clever and mastered the Buddhist doctrine (dhamma) in a short time. At the young age he attained Arahantship (total annihilation of attachments). He was very skilled in propagating the dhamma using vivid similes. King Payasi listened to him and got delighted. The young monk, Kumarakassapa occupied the first place among the group of monks who give sermons convincingly. He helped his mother who came across him after a long time to attain Arahantship. This sets an example for us. If we respect and listen to our elders from the very beginning and attempt to cultivate skills, in fact, we are able to reach the highest level.

Activities:

1. What is the name of the King who was delighted by listening to the monk Kumara Kassapa ?
2. What Were the appealing qualities of the monk, Kumara Kassapa ?
3. What was the exalted position conferred on the monk, Kumara Kassapa, by the Enlightened One ?

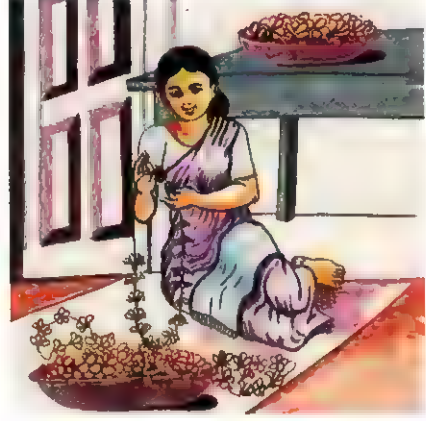
Lesson - 14

From Dhammapada

The Dhammapada is a book which carries the teachings of the Buddha. It contains, in verse form, what was said by the Buddha. Those sayings do influence our lives. One of our national heroes, Keppetipola Adikaram has used Dhammapada as a hand book. Let's learn verses of the Dhammapada.

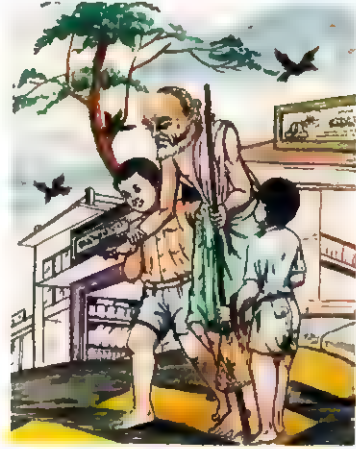
yathāpi puppharā simhā
kairāmālā guṇe bahū
evaṃjā tena maccena
kattabbaṃ kusalaṃ bahuṃ

As from full many of flowers
One would make many garlands
So by a mortal being
Much good should be done.



Let's perform good deeds frequently.

na bhaje pā pake mitte
na bhaje purisā dhame
bhajetha mitte kalyāṇe
bhajetha purisuttame



No company with those who do evil.
No company with those who lack virtue
Keep company with those who speak pleasant words
Those who do good deeds. They are the friends of highest level.

Activities:

1. Memorize these verses and recite.
2. Write down five deeds that you are able to perform.
3. Mention the qualities of an ideal friend.

To practice:

Of full many flowers
As making garlands,
By all those who are born
Good deeds should be done.

Lesson - 15

Let's spend leisure time like this

After carrying out perfectly,
The work assigned to us.
The free time we get
Let's spend for a good deed.

To offer to the Enlightened One,
To make home and the garden
A beautiful place to live in
Let's grow plants when we are free
Which bear colourful flowers.



The saplings which have been grown,
Looking after by watering well
And adding agreeable compost on them
Let's spend the gleeful leisure time.

The virtues of the Enlightened One
The virtues of his doctrine
The virtues of the Sangha
At the same time, the virtues of parents
Reciting the songs which carry those virtues
Let's spend the pleasant leisure time.

Either a poem of moral value
Or a pleasing verse written in Pali
Reciting it very frequently
Let's spend the pleasant leisure time.

Those musical instruments
Which go smoothly with children ?
Playing them in a happy spirit
Let's spend the pleasant leisure time.

Variety of books which are additional
To those which are used in the classroom
Going through them very attentively
We are able to spend our leisure time.



Agreeable to Buddhist livelihood,
Taking part in various pastimes
Up keeping unity from first to last
Let's spend the pleasant leisure time.

Engaging in good deeds indeed
While passing the recess merrily
our parents and our teachers
Making to applaud towards us.

If we do not try to manage
The time that is going to waste
If we stay without taking any effort,
No happy endings will come through.



Activities:

1. Recite above mentioned verses.
2. Memorize what you think best of them.
3. Explain the way you spend your free time.

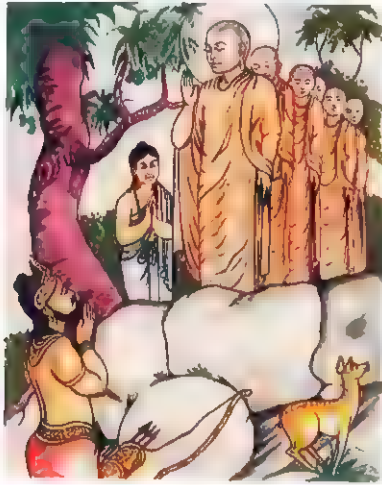
Lesson - 16

The Full-Moon over the Island, Lanka

The full-moon over the island of Sri Lanka is the Arahant, Mahinda. He was the son of the Emperor Asoka who was in Bharata Desa. The mother was the Queen named Devi who lived in the City of Vedisa. His sister was the nun Sanghamitta who attained Arahantship.

Prince Mahinda, entered the sangha community at the age of 20, and on the very day he had the supreme bliss of Nibbana (=Arahantship). The most Venerable, Moggaliputta Tissa was his spiritual teacher.

The Arahant Mahinda brought the Message of the Buddha, to Sri Lanka. At that period the ruler of this country was King Devanampiya Tissa.



Arahant Mahinda entered the Buddha Sasana and brought the Message of the Buddha, to Sri Lanka, in order to bring through aspiration of his father, King Dharmasoka.

Arahant Mahinda, had the necessary knowledge and skill to complete his mission fruitfully. The king of our country extended his assistance to propagate the Dhamma. It happened in that way because of skillfulness of Arahant Mahinda.

Further, Arahant Mahinda, made arrangements of Nun Sanghamitta to come to Sri Lanka with the right branch of the Sri Maha Bodhi. As an outcome of her arrival, the women of the country could enter the community of Buddhist nuns. Arahant Mahinda made the laymen to become monks and taught the Buddha Dhamma (=the Buddhist doctrine) to them. The saplings of the Sri Maha Bodhi were given and caused to plant them in various parts of the country. At the same time, Many Buddhist monasteries were made to come up.

Up to now, the existence of Buddha Dhamma in this country, is due to the priceless effort of Arahant Mahinda. King Uttiya became the ruler of this country after the demise of King Devanampiya Tissa. At that period Arahant Mahinda passed away. Thus the Poson full-moon descended. But the light of that full-moon exists up to now in this country. So Arahant Mahinda is treated as Anu-Buddha.

Activities:

1. Give a brief account on Arahant Mahinda.
2. Explain what you do on the Poson full-moon day to pay respect to the Arahant Mahinda.

To practise:

Memorize the following verse :

Pin mada putun siyayak laduvat	nisaru
Gurā nerā belen yuthu puthu maya ita	gatu
Eka pun sandin duru vey lova garā	anduru
Neka taru resin elesata no ma veyā	duru

(Subhāsitha)

Lesson - 17

King Devanampiyatissa

When the Arahant Mahinda arrived in Sri Lanka, King Devanampiyatissa ruled our country. His father was King Mutasiva.

The original name of King Devanampiyatissa was Tissa. Emperor Asoka of India who was known by the epithet of the lover of gods (Devanampiya) conferred this title to King Devanampiyatissa. He was known as Devanampiyatissa from this day onwards. Arahant Mahinda met this king for the first time near the mountain Missaka in Anuradhapura. The king was very intelligent. He was able to answer all questions of Arahant Mahinda correctly.

Our country became well developed due to the assistance extended by king Devanampiyatissa to spread Buddhism. He built monasteries for the dwelling of Buddhist missionaries including Arahant Mahinda in Mihintale and offered Mahamevuna Park in Anuradhapura to the dispensation of the Buddha. It was the King Devanampiyatissa who built Mahavihara which was considered to be the first Buddhist monastery of the island. Thuparamaya was the first pagoda which was erected by this king after the arrival of Arahant Mahinda.



King Devanampiyatissa who ruled our country for forty years rendered a great service to the dispensation of the Buddha and our country.

Activities:

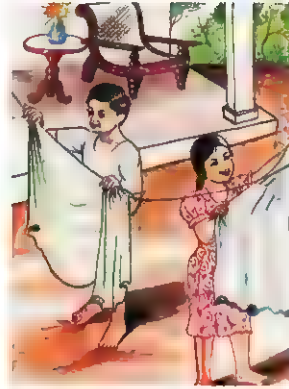
1. Write down four religious places built by King Devanampiyatissa.
2. Write down three types of services rendered by King Devanampiyatissa.
3. Draw a picture depicting the occasion in which the Arahant Mahinda met King Devanampiyatissa.

Lesson - 18

Let us keep our body clean

Having got up at dawn
And brushed our teeth
Washed our face and body
Stay clean.

As soon as we reach home
From the school
Or after any other journey,
We change our worn cloth
Drying them in the sun
Or hanging at a windy place



Wash our body.
Socks that we wear with shoes
Must be kept clean
By Keeping them in the sun
Or by washing them.

Except in sickly occasions
Having taken a bath daily
With applying soap,
Let us keep it as a habit
To dry our hair well.

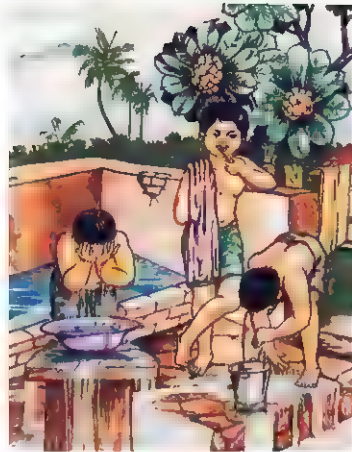
After engaged in a tiring work
Or in a play
Let us make it a habit
To wash our body.

Finger nails and toe nails
When they become too long
Look unclean and ugly
Cut them
And make clean
Our fingers and toes.

Let us wear spotless dresses
And clean our dirty clothes
Let us practice
To sit down and to work
Without making our dress unclean.

After using the toilet,
By applying soap
Let us keep our hands clean
Let us make it a habit
To brush our teeth
And to wash our body
Before going to the bed at night

Let us keep our body clean
For a healthy life
And for a beautiful look.



Activities:

1. Practice to clean your body by yourself without getting any help from your parents.
2. Tell in your class the activities that you do presently to clean your body.

Lesson - 19

Let us study properly

Pleasing the minds of our teachers

Teacher is just like our right hand. We use our right hand for the good work. With our right hand we eat food and write letters. We raise our right hand when the teacher makes orders. In this way our right hand helps us to engage in good activities. Thus our teacher is just like our right hand. It is the teacher who advises us regarding dos and don'ts and directs us to do good work. The teacher instructs us well, teaches us how to speak, read, write and sing. It is the teacher who trains us in reciting stanzas, offering flowers, worshipping and conducting religious pageants. Teachers are just like our parents. They address us saying son and daughter. We must respect and take care of our teachers who teach us compassionately.

The habit of a good child is to get up and to respect the teacher when he comes to the class. We can do it quite easily. We must get up from our seats not only seeing our teacher coming to the class but also seeing our teacher coming to any other place where we are seated. In this way we must respect our teachers. In the class we salute the teacher respectfully saying 'Ayubowan; (may you have a long life) or Teruvan Saranayi ; (May the blessings of the Triple Gem be with you.) We bow down in front of our teacher offering betel leaves on the commencing day of the school term. We also bow down in front of our teacher offering betel leaves after the New Year vacation.



We must obey our teachers. Obeying is the listening to the advice of our teachers attentively and practicing accordingly. Minds of the teachers become disturbed if we disobey them. We should not do so. The obedient child will receive the blessings of the teacher.

Another way to respect our teacher is to study well. The teacher likes very much the children who learn nicely. To please the mind of our teachers is a way to respect them. We must write whatever is given to us for writing in the class, memorize whatever is given to us for memorization and to the assigned homework. Then the teachers become happy.

Teachers do not like if someone speaks ill of their students. They like to listen to the good things about their students. We must act nicely, so that the good news about us will spread. Good behaviour is a way of paying our respect to the teachers. There is no need to delay in respecting our teachers until we grow up. We can respect teachers from our childhood. Paying homage while standing from the seat in front of the teacher, salutation, bowing down, behaving obediently, well learning and developing an exemplary character are the ways of respecting our teachers. We are good Buddhist children who respect, salute and well treat our teachers.

Ovadā sippadānena
Sikkhāpeti mamaṅguru
Sagarāvena cittena
Ahaṃ vandāmi taṃ garuṃ

By giving advice and education
My teacher trains me.
I salute this teacher
With respectful mind.

Activities:

1. Explain what you do to respect your teacher.
2. Recite rhythmically the above Pali stanza and its English translation.

Lesson - 20

Let us observe precepts on full moon days

It was a full moon day. We were awakened early unlike other days by our parents. We were very happy to listen to the Pirit chanting through the loudspeaker of the temple.

My younger sister and I washed our faces well, picked up flowers from our garden and prepared a basket with beautiful flowers. Sandal sticks etc. were prepared on the previous night itself.

We were dressed with garments suitable for observing precepts. We set off with our father having worshipped our mother. The road leading to the temple was decorated on this day with Buddhist flags. It was a beautiful scenery to see the observers of precepts who are clad with white cloths when they walk through Buddhist flags. We were very happy.

Big brothers and sisters were sweeping the temple-yard when we reached the temple. Some were around the pagoda, others were at the Bodhi-tree and some others were around the shrine room. We too helped to pick up fallen leaves on both sides of the Dharma Shala (Preaching Hall).

We came to the preaching hall after washing our hands and feet. When the Buddhist monk approached everybody said nicely, "Sadhu, Sadhu". Then the flowers and lamps were carried out to offer the Buddha by reciting poems rhythmically related to the veneration of Triple Gem.



" Sādhu, Sādhu " I worship the Buddha
" Sādhu, Sādhu " I worship his doctrine
" Sādhu, Sādhu " I worship the Community of monks
" Sādhu, Sādhu " I worship the Triple Gem.

We bestowed the offerings to the Buddha on the flower table. Then bowed down in front of the Buddhist monk and uttered statement related to the requesting of precepts together with an elderly lay devotee. The Buddhist monk instructed us to spell 'Namaskaraya.' Then he pronounced eight precepts together with stanza related to the taking refuge of Triple Gem.

Buddhaṃ saraṇaṃ Gacchāmi.
Dhammaṃ saraṇaṃ Gacchāmi.
Sanghaṃ saraṇaṃ Gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ Gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ Gacchāmi.
Dutiyampi Sanghaṃ saraṇaṃ Gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ Gacchāmi.
Tatiyampi Dhammaṃ saraṇaṃ Gacchāmi.
Tatiyampi Sanghaṃ saraṇaṃ Gacchāmi.

Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyā mi.
Adinnādānā veramaṇi sikkhāpadaṃ samādiyā mi.
Abrahmacariyā veramaṇi sikkhāpadaṃ samādiyā mi.
Musāvādā veramaṇi sikkhāpadaṃ samādiyā mi.
Surā meraya majjapamādatthānā veramaṇi sikkhāpadaṃ samādiyā mi.
Vikālabhojana veramaṇi sikkhāpadaṃ samādiyā mi.
Nacca gita vādita Visūkadassana malā gandha vilepana dhāraṇa maṇḍana vibūsanatthānā veramaṇi sikkhāpadaṃ samādiyā mi.
Uccā sayana mahā sayanā veramaṇi sikkhāpadaṃ samādiyā mi.

Sādhu! Sādhu!! Sādhu!!!

We, the little male and female devotees discussed Dhamma and meditated at Bo Muluva. The little monk (novice) preached us Dhamma stories. He taught us how to meditate. With his permission we too narrated Dhamma stories. When the little monk recited the following poem we too recited.

I do not kill,
Do not steal,
Do not engage in sexual intercourse.
Do not lie and abandon taking intoxicants.

I do not take food
During the improper time
I do not play
I do not sing etc.

I abandon the body decoration,
Sitting on high seats,
Using valuable large seats,
And happily observe eight precepts.

Unknowingly the day came to the end. We all became happy. After worshipping the Triple Gem we discontinued temporarily the practice of Sila, venerated monks and elderly lay devotees and went home with the expectation of practicing Sila on the next full moon day too.

Activities:

1. Practice to recite eight precepts with the correct pronunciation of letters.
2. Recite the poems given at the end of the lesson from your memory.

Lesson - 21

We protect the public property

" Nuvan, why do you break the leg of that chair ? "

"This is a broken chair", To pluck a ripen fruit by throwing it to the mango tree".

"Please don't do it, that chair can be repaired'.

"Even Vimal too broke it".

"Yet you should not break it".

" A mistake is a mistake whoever commits".

"These things belong to all of us studying in the school".



These tables and chairs, roads, bridges, schools, libraries and books belong to us although they are given by the government, these are our belongings.

"Therefore all these should be protected".

"Our big brothers and sisters protected them. Hence we are able to use them."

'Some people cut sitting seats even in the train and bus".

Some people transcribe on Public toilets and walls and make them dirty. Some people break and smash pictures and statues in shrine houses. Thus the notices are exhibited in shrine houses prohibiting the act of touching pictures.

We must stop whoever destructs the public property.

"Yes Sugat, Now I understood very well my mistake. Here after I will not do such work and try to dissuade others from doing so".

"Very well, we will be able to become good Buddhist children, if we behave nicely".

Activities:

1. Write down five public objects that we use.
2. Write down the usefulness of public objects to us.
3. Mention four public places.
4. Say the things that you do to keep your Dhamma School book clean".

Lesson - 22

Bo Tree that the Buddha Venerated

Sri maha Bodhi is the object of veneration of the Budhists. It is located at Maha mevuna Park in Anuradhapura.

The Jaya Sri maha Bodhi that provided shade to the Bodhisattva in his enlightenment was located in Buddha Gaya, India. It is not to be seen today. The right branch of this Jaya Sri Maha Bodhi is planted at Mahamevuna Park in Anuradhapura. It was sent by the emperor Dharmasoka who ruled India. It was brought to Sri Lnaka by Arahant Sanghamitta Theri.

King Devanampiyatissa ruled Sri lanka during this time. He respectfully recieved the Sri Mahabodhi branch and planted it at Mahamevuna park in Anuradhapura.

There is no any other object of veneration like Sri mahabodhi which received innumerable offerings. The Lord Buddha paid his respect to this great tree for a week gazing at the tree with motionless eyes. The history mentions how the emperor Dharmasoka of India and King Devanampiyatissa venerated Bodhi Tree bestowing various offerings. Even today not only the Sri Lankan Buddhists but also the foreign Buddhists pay their homage to Sri Mahabodhi.



The premises where the Sri Mahabodhi was planted in Anuradhapura is known as upper yard. Offerings are conducted there daily. During full moon days many groups come to Anuradhapura to pay their homage to Sri Mahabodhi.

Sri Mahabodhi is a blessing to this country. It is a custom among many people of this country to go to Sri Mahabodhi in order to receive blessings before commencing any auspicious activity.

When we visit Sri Mahabodhi, we can see how it is surrounded by other accompanying Bo-trees. Further it is protected by golden railings. The stone railings around the lower yard too were erected for its protection. It is protected in this manner, because Sri Mahabodhi is our greatest object of veneration.

For the Practice :

Remembering the virtues of the Buddha

I pay my homage

To this great tree

That provided the shade

To our Bodhisattva

To gain the Supreme Buddhahood.

Activities:

1. What is the name of the park where the Sri Mahabodhi was planted ?
2. By whom the Sri Mahabodhi was brought to Sri Lanka ?
3. Who was the king of Sri Lanka when the Bo-Tree was brought ?
4. What is the important event that we remember while paying homage to the Bodhi Tree ?

Lesson - 23

Mihintale and the Dawn of poson (June)

Ruvani, do you go to the temple on poson full moon day ?
Yes, Camari, don't you observe precepts on full moon day ?
Including my mother, father, yonger brother and I, we all observe precepts.

Ruvani said, " We too will observe precepts on this day".
"In that case we can meet in the temple".

There are meritorious deeds performed throughout that day in the temple. The pageant of Arahant Mihindu was about to start from the temple. Ruvani came to our place where we stood to see the pageant.

My mother gave a description about the pageant. Drummers go in front of the pageant, then the dancers who dance by placing their feet according to the rhythm of the drum. They were follwed by others coming on a line with umbrellla, flags and parasols.



The statue of the Arahant Mihindu is carried in a decorated vehicle. Male and female lay devotees clad with white dress go behind the statue carrying flowers and other offerings.

My mother also gave a discription about the vehicle that carries the statue of the Arahant mihindu.

My children, on that day the Arahant Mihindu went to the top of the mountain when the king Devanampiyatissa had gone on hunting with his retinue.

The Arahant Mihindu addressed the king saying, "Tissa. Tissa."

King Tissa stopped. The Arahant Mihindu asked some questions from the king Tissa. King tissa answered them.

Arahant Mihindu was happy with the king and began to preach him the Buddhist doctrine. King and his retinue after listening to Dhamma dropped bows and arrows on the ground and took the refuge of triple-gem. From this day onwards all Sri Lankans became Buddhists. We too got chance to become Buddhists due to the arrival of Arahant Mihindu.

Sādhu ! Sādhu !! Sādhu !!!

Activities:

- 1.. Draw a picture depicting the episode related to the arrival of Arahant Mihindu to Sri Lanka.
2. Dramatize the meeting between Arahant Mihindu and King Devanampiyatissa.
3. Children of the class get together and arrange a Mihindu pageant or draw a picture depicting the Mihindu pageant.

For the practice:

It's the time for preaching Buddha's Doctrine by Arahant Mahinda
While bathing Mihintalava in the rays of moon-light

Tender mango leaves stir by whispering Buddha's virtues
Forest flowers bathe happily with the fragrance of Dhamma.

Poson (June) arrives by demolishing all evil thoughts
Sadhu ! Sadhu !! we too climb Mihintalava.

Lesson - 24

Parrot who cared for his parents

In the past
A group of parrots
Came to the field
To eat paddy.

The big parrot
Of the group
Moves away
With a stalk of paddy.



One day the farmer
Having made a trap
Caught the thief
Of the stalk of paddy
Other parrots
Move away after eating paddy
But why only you
Carry a stalk of paddy.

Both my mother and father
Are very old
I carry paddy
For these two persons.

O, son the protector of your own mother and father
You have very good qualities with you.
O son, develop this great virtue further.
I will grant you the entire field.



Activities:

1. Draw a picture of a situation that you became interested in this lesson.
2. Write down the support that you receive from your parents.

For the practice:

My mother likes me
My father wishes my happiness.
Both of them think about my progress
They do not imagine bad even in dream.

By feeding her blood turned into milk
My mother brought me up not giving any grief
I look after her like my two eyes
When she becomes old with weak hands and legs.

Lesson - 25

Dhamma Poems

Lovedasangarava is our ancient book of Dhamma. It was written in verse by the Elder Vidagama. This book belongs to the genre of Buddhist didactic poetry. It includes advices necessary for every one of us to live as good and well behaved people. This lesson consists of three poems selected from *Lovedasangarava*.

01.	Ada ada eyi maru pin kara Kelesa da seṭa maru neti Kikala da māhasen maru epa Kumata da kusalaṭa kammeli	ganne sitanne vanne vanne
02.	Kalakini budu kenekun Dukakini minisat bawa leba Medekini mesasara duk Sudaneni kima Viriya	upadinne ganne duralanne nokaranne
03.	Venuvānam budugūṇa Tenuvā nam tama sita Denuvānam dan pin Dinuvānam paralova	venuvā ma ya tenuvā ma ya denuvā ma ya dinuvā ma ya

Simple meaning of the poems:

01. We all must accrue merits without delay, because at any time every one of us may have to die.
02. The birth of the Buddha in the world and the birth as a human being take place rarely. Therefore, try to extinguish suffering of Saṃsara (transmigration).
03. Narration of the virtues of Buddha,
Development of our own minds,
Engaging in accruing merits such as giving,
And conquering of the next world
Are great acts.

Activities:

1. Memorize these poems and recite.
2. How many virtues that you learnt of the Buddha?

Musical Notations

Song 1

The musical notation for Song 1 is presented across nine staves, each containing four measures. The measures are numbered 1 through 38. The notation is written on a single-line staff with a treble clef and a key signature of one flat (B-flat). The time signature is 4/4. The melody consists of eighth and sixteenth notes, with some measures containing rests. The notation is as follows:

- Staff 1: Measures 1-4. Measure 1: C4, D4, E4, F4. Measure 2: G4, A4, B4, C5. Measure 3: D5, E5, F5, G5. Measure 4: A5, B5, C6, D6.
- Staff 2: Measures 5-8. Measure 5: E5, F5, G5, A5. Measure 6: B5, C6, D6, E6. Measure 7: F6, G6, A6, B6. Measure 8: C7, D7, E7, F7.
- Staff 3: Measures 9-12. Measure 9: G7, A7, B7, C8. Measure 10: D8, E8, F8, G8. Measure 11: A8, B8, C9, D9. Measure 12: E9, F9, G9, A9.
- Staff 4: Measures 13-16. Measure 13: B9, C10, D10, E10. Measure 14: F10, G10, A10, B10. Measure 15: C11, D11, E11, F11. Measure 16: G11, A11, B11, C12.
- Staff 5: Measures 17-20. Measure 17: D12, E12, F12, G12. Measure 18: A12, B12, C13, D13. Measure 19: E13, F13, G13, A13. Measure 20: B13, C14, D14, E14.
- Staff 6: Measures 21-24. Measure 21: F14, G14, A14, B14. Measure 22: C15, D15, E15, F15. Measure 23: G15, A15, B15, C16. Measure 24: D16, E16, F16, G16.
- Staff 7: Measures 25-28. Measure 25: A16, B16, C17, D17. Measure 26: E17, F17, G17, A17. Measure 27: B17, C18, D18, E18. Measure 28: F18, G18, A18, B18.
- Staff 8: Measures 29-32. Measure 29: C19, D19, E19, F19. Measure 30: G19, A19, B19, C20. Measure 31: D20, E20, F20, G20. Measure 32: A20, B20, C21, D21.
- Staff 9: Measures 33-38. Measure 33: E21, F21, G21, A21. Measure 34: B21, C22, D22, E22. Measure 35: F22, G22, A22, B22. Measure 36: C23, D23, E23, F23. Measure 37: G23, A23, B23, C24. Measure 38: D24, E24, F24, G24.

Western musical notation prepared by Dulip Gabadamudali

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